

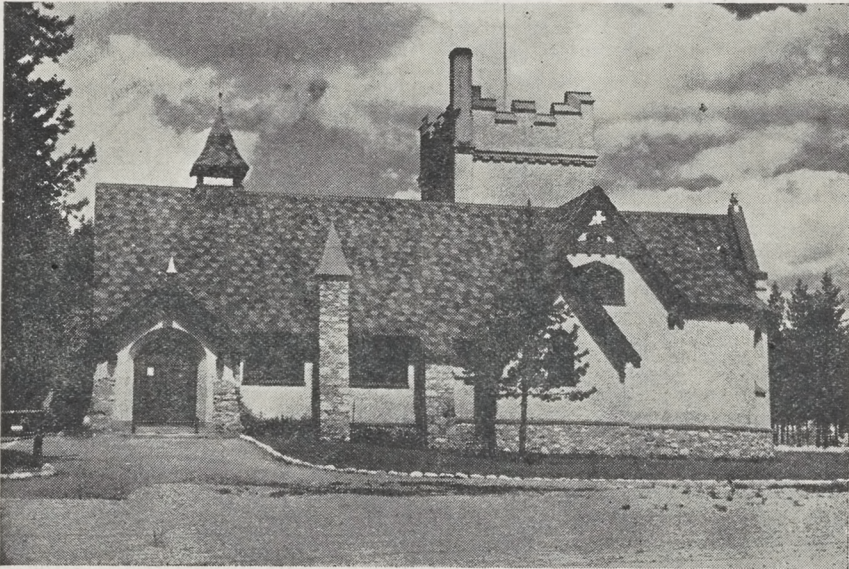
# The Church Messenger

<sup>19</sup>  
Volume X, No. 8

**Diocese of Edmonton**

August, 1944

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**Church of St. Mary and St. George, Jasper, Alberta**

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# Church Messenger---Diocese of Edmonton

Published monthly by authority of the Executive Committee, Diocese of Edmonton

Editor: The Rev. W. M. Nainby  
8319 101st St., Edmonton

Business Manager: D. W. F. Richardson.  
10060 104th St., Edmonton

Subscription Rate, 40c per year if delivered to the parish in which the subscriber lives 50c per year if mailed direct to the subscriber from the office of publication. Advertising rates sent upon application to the Business Manager. All copy for this magazine should be in not later than 25th of month for publication in following month's issue.

New and renewal subscriptions should be sent c/o the Business Manager.

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## The Bishop's Letter

THE BISHOP'S OFFICE,  
AUGUST 10th.

My Dear People:

I have again visited the parishes and missions in the more remote parts of the diocese and would like to pass on some of my impressions. On the whole it was an exhilarating experience. There were, of course, the usual problems incidental to motor car travel on mud roads. Most of these I prefer to forget. Some bear remembering, such as the occasions when friendly farmers and other motorists go to no end of trouble and inconvenience to help. These kindnesses always bear remembering. They are not a few in my three years.

The other memorable things are associated with our own church-folk scattered throughout the rural areas. They are so faithful, so loyal and so eager for the ministrations of the Church. It is almost impossible to engage in any but very real worship with them. The services in school houses and small rural churches have an unforgettable atmosphere. "The Father's House"—"The Lord's Table" are terms which become instinct with a new quality for which I have no words. In some places members of the congregations travelled as much as eighteen miles to make their communion—for quite a few it was the first opportunity since my last visit at Christmas.

On this visit I got quite a new impression of the relationship of the people to the city clergy and congregations. Wherever I went the people would enquire after Canon Trendell, Mr. Ottley, Mr. Nainby, Mr. Watts. I was a bit surprised and delighted by these enquiries. At first I supposed that they were old friends from some previous congregation, but upon enquiry I discovered that they were "radio friends." A real family feeling is growing up between the city and the country as a result of our weekly broadcast services. Thank God for the radio these days.

But the radio is no substitute for the personal ministry nor for corporate worship in the House of God. I look forward to the day when we shall again be able to provide a personal ministry—a ministry for which the people long. That day will not be long delayed. We can now begin to count the days towards the end of the war in Europe and the return of our boys and their Padres.

Now I must ride my hobby horse for a bit. You all know well by this time what that is—houses for the clergy. The question keeps dinning itself into my consciousness as I drive along the road—How am I to provide for these people the personal ministry they need and want. I must have a house here and here and here.

This leads me to say—Have you sent a contribution to the Rural Rectory Fund? If not please hear this last appeal. No matter how small send us something. I very much hope that by the time Synod is held in November I shall be able to announce the completion of that fund. Do it now please.

My mention of Synod reminds me that we are to have a meeting of Synod beginning on the evening of November 8th. At Synod we will have lay representation from the whole diocese. It is at once an opportunity for fellowship and for service. This year we are to have the rare privilege of a distinguished Priest from the Old Country, The Rev. Bryan Greene. He will address a great service in the Cathedral on Thursday evening and on several other occasions during the week. It is indeed most fortunate that his visit to Edmonton coincides with our Synod. You will of course hear more of this later. I dare say you are wondering what this has to do with impressions of my trip through the diocese. Well this is the way I see it. Synod gives us a chance to get together and to share our experiences. The Church in the smaller rural parishes has much to contribute which the urban churches miss, I look forward to Synod as providing an opportunity for the interpretation of fruitful ideas.

Before finishing I want to pass on one more impression. The Church's place is on the frontier. Its destiny is bound up with frontier life, for that is the life to which God has called it and is always calling it. When the Church is no longer mobile, when the pioneer spirit has left it, when missionary vision no longer inspires it, when the challenge of adventure for God in the out of the way places no longer awakens a response in the hearts of clergy and laity, that Church is dead. Think it over.

We in this diocese have a grand opportunity, believe me.

Yours sincerely,

WALTER EDMONTON.



## Bishop's Engagements

### AUGUST AND SEPTEMBER

August 13th—Jasper.

August 20th—Mayerthorpe.  
Greencourt.

August 21st—Peavine.

August 22nd—Padstow.

August 27th—Winfield.

August 31st—Executive Committee.

September 2nd—Leave for meetings of the House of Bishops and the General Boards. Followed by a period of Deputation work in the Diocese of Ottawa. On September 28th I am to conduct a quiet day for the clergy of the Diocese of Minnesota.

## Diocesan News

### APPORTIONMENTS

There is evidence of a growing consciousness among our scattered churchpeople of membership in a Church which is larger than the parish or the diocese, and which has world-wide interests and commitments. This is largely due to the excellent information given by the parochial clergy, and through the general offices in Toronto, as well as from the Diocesan Synod Office. The dream of this young Church of ours is coming true—namely, that she may take her place alongside Mother Churches and Sister Churches in Christian teaching and evangelization.

Apportionments received for the first six months of this year are larger than ever before, and commitments to the Toronto offices have been met in full. This should be a source of pride and gratification to us all.

Parochial responses to pension assessments have also been very good and we assume that there is a growing sympathetic understanding of the Church's position in respect of its responsibilities to its aged servants.—S.F.T.

### DIOCESAN SYNOD

To the Clergy and Lay Delegates of the Synod of the Diocese of Edmonton.

I am instructed by the Bishop of the Diocese to call the Synod of the Diocese of Edmonton to meet on **Tuesday evening, November 7**, at 7:45 p.m., in the Cathedral Church of All Saints', Edmonton.

The opening service of the Synod will begin at 8 p.m. at which all Clergy of the Diocese and Lay Delegates are expected to be present. Clergy wear their robes. Students and Lay Readers of the Diocese are invited to take their places in the procession, habited in Cassock and Surplice.

A general programme of the proceedings, together with an Agenda of business, will be forwarded in due course.

Lay Delegates will please note that Certificates of Election should NOT be sent back by post, but retained and handed to the scrutineers after the opening service. No delegate is entitled to take his seat until his name is certified as on the roll. Blank forms of Certificate of Election will be sent on application if not already received.

Yours faithfully,

S. F. TACKABERRY,  
Secretary-Treasurer.

### THE DIOCESAN SUMMER SCHOOL

The twelfth annual session of the Diocesan Summer School was held at Camp Kapasiwin, from July 18th-28th, a slightly longer period than last year. Weather conditions were ideal and the enrolment, although less than peacetime standards, was larger than last year, with a total of fifty-five.

Each day began with Holy Communion, and after breakfast the mornings were given over to lectures. Afternoons were spent swimming, boating, and playing baseball or tennis.

Among the lecturers was the Ven. G. A. Andrew who gave fascinating accounts of his work during twenty-five years in China. The Rev. L. A. C. Smith, Rector of Trail, B.C., lectured on religious education and youth leadership. Bible Studies on the books of Jonah and the Revelation were given by the Rev. E. S. Ottley, and the Rev. L. M. Watts spoke on the Prayer Book.

The Rev. W. T. Elkin, Rector of Wetaskiwin, was Dean of the School, assisted by the Rev. R. S. Faulks, Secretary of the D.B.R.E., Mrs. H. M. Harris, Camp Mother, Miss S. Aldridge, Camp Nurse, and the Rev. F. A. Peake, Programmes Director.

Evening programmes consisted of impromptu concerts, contests, community singing and the showing of movies. We were particularly grateful to Mr. H. P. Brown of the University bringing a sound projector one evening during the camp.

Notable during the Camp was the dedication of the addition to St. Monica's Chapel on St. James' Day by the Archdeacon of Honan.

During the year several improvements have been made to the camp property. As mentioned the Chapel has been completed so that we are no longer eaten by mosquitoes or deluged with rain during our devotions. The buildings have been painted, some of the brush cleared, and a pier built. Both seasoned campers and those who came for the first time were unanimous in their opinion that in every way, not forgetting the excellent meals, this year's school was the best yet.

### OBITUARY

#### KATE ISABEL LEVERSEDGE

It was with deep regret that churchpeople, throughout the Diocese learned of the passing, on July 16th, at Vermilion, of Kate Isabel Leversedge wife of the Venerable Archdeacon Leversedge.

Mrs. Leversedge came to this country in 1908 from Galmpton, Devonshire, where she had been



Head Mistress of a school, and was married on October 2nd, in All Saints' Church, by Archdeacon Gray. Immediately afterwards Mr. and Mrs. Leversedge went to Wabamun to live and remained there until 1909.

In 1917, chiefly on account of Mrs. Leversedge's health, the family went to British Columbia, remaining until 1925 when Canon Leversedge became Vicar of St. Mark's, Edmonton. They had been at Vermilion since 1935.

Mrs. Leversedge had been in failing health for a considerable time, but prior to that had taken an active and sustained part in church affairs.

Requiescat in pace.

### PASSPORTS TO HEAVEN

#### Roman Catholic \$40.00 "Guarantee" to Soldiers

The following letter has been fairly widely distributed over Western Canada. We read recently of a former Church Sexton in Bucharest, Rumania, who was arrested for selling space in heaven to peasants for sixteen lei (about fifteen cents) a square yard. We thought the story was amusing until we read this letter, written in this enlightened year of 1944.

Addressed to Roman Catholic parents, it speaks for itself:

Archbishop's House,  
353 St. Mary's Ave., Winnipeg, Man.  
March 1st, 1944.

My dear Catholic Parents:

I have received from the Pastors of the different Parishes a list of those who have boys overseas. Some time ago, as you are aware, I called on Catholic Mothers to enroll their boys as Perpetual Members of the Society of the Propagation of the Faith. I said: "What better guarantee for any boys exposed to all the hazards of war! A guarantee, should he be killed, that he will go at once to his Maker, to be with Him for all eternity. A guarantee, should it be God's will, that he will return to his Dear Mother and those who love him." This has been explained to you, over and over again, from the pulpit, and you have been personally contacted, have answered the appeal, but all the others have maintained a stolid indifference. If I were to conclude that you were indifferent to the safety of your boys, I would be doing you a grave injustice. You are not indifferent. What then can be the reason for the inaction? Some say, in fact many say, that they cannot afford it. That is not a reason, that is a specious excuse, unworthy of a Catholic Mother. You receive a portion of the boy's pay, and what better use can you make of it? "Oh," you answer, "I am trying to have a nest egg for my boy when he returns." When he returns. Wouldn't it be better to take the best means you know to ensure the boy's return? If he does not return, what good, under heaven, will the "nest egg" be to him? I am not advising you to take the boy's money; I would much prefer that you use your own money. But, if you must take the boy's money, take it as a loan. Surely you will be able to make it up in the years to come. Do you not think, with a little economy and a few less shows, you will be able to set aside one dollar a month, until the full amount is paid

up? It is not necessary to pay the \$40.00 at once. You can pay any sum you wish, by instalments. You can pay, say, \$5.00 a month, or \$10.00 every three months. You can take a year, you can take two years, you can even take three years, that is almost equivalent of One Dollar per month. The important thing is to ensure the boy's safety, as far as we can do so—his safety in time and eternity.

One Catholic Mother in this Archdiocese enrolled her boy on Feb. 20th, paying \$20.00. He was killed on Feb. 22nd. Do you not think that the mother's heart found some consolation in what she had done?

I have placed this matter in the hands of the Franciscan Fathers, at 233 Carlton Street (Tel. 29 136). If you want further explanation, see them or get in touch with them. If time permits, they will probably get in touch with you.

Dear Catholic Parents, we have a chance to do something that will live long in the Annals of the Church in Western Canada, and let us merit God's blessing by doing it.

Yours very devotedly in Xto.

Alfred A. Sinnott,  
Abp. of Winnipeg.

## Rural Deanery of Edmonton

### HOLY TRINITY

REV. W. M. NAINBY

During the absence of the Rector, services have been conducted by Canon C. F. A. Clough, Ft./Lt. W. Greenfield (No. 4 I.T.S.) and the Rev. John Low, of Barrhead. The Rector has been conducting the services at Jasper.

The whole congregation learned with sadness of the death of Mr. H. E. Roberts. He had been at both church services on the previous Sunday. Mr. Roberts had been Envelope Secretary, and Secretary-Treasurer of the Mortgage Fund for many years, and, since his retirement from business, had devoted much of his time to the work of Holy Trinity. He seldom missed a service on Sundays, and was usually present at Lenten and other special services. He was much beloved by the whole congregation.

A large number were present at the funeral service on Saturday, July 15th, at which the Rector officiated. He paid high tribute to the many fine qualities possessed by Mr. Roberts, and the outstanding part played by him at Holy Trinity. The sympathy of the whole parish is extended to Mrs. H. E. Roberts, and her daughter Annie.

The work of renovation continues, and the Rectory is now being repainted. It must be fifteen years since it was last painted, and the new white paint makes it look like a different house. The exterior woodwork of the church is also being repainted. The church grounds look most beautiful with the flowers in full bloom.



Several of the girls are planning to attend the Diocesan Girls' Camp, on August 18th. We are hoping that girls between the ages of 12 and 16 from many parishes will attend. Inquiries should be addressed to Mrs. Tingle, 9802 83rd Avenue.

We learned with regret of the accident which occurred to two of our girls serving in the R.C.A.F. (W.D.). Mrs. Grace Dalton and Mrs. B. M. Hartley were injured recently when an R.C.A.F., transport plane crashed whilst taking off from a west coast station. We wish them both a speedy recovery.

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### ST. FAITH'S

REV. L. M. WATTS

We are indebted to Hon. Capt. C. F. A. Clough Ft./Lt. H. C. Smith, and Rev. F. A. Peake, of Onoway, for so kindly taking the services during the absence of the Rector on holiday.

We are all delighted at the progress Mr. Parlee is making in building the Rectory. Now that the roof has been shingled and the rooms divided off, it gives one a good idea of the plan, which we feel sure will be excellent. Another pair of hands and an extra saw and hammer, no doubt would be appreciated, you men on holidays! What about it?

We are glad to learn Mr. E. Currey, is progressing favorably, but still confined to hospital.

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### ST. STEPHEN'S

CANON J. C. MATTHEWS

SUNDAY SERVICES: Holy Communion, 8 a.m.; Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.

During August the Rev. W. deV. Angus Hunt will be living at the Rectory and in charge of the parish.

**St. Matthew's Church** is to be redecorated this month and there will be no services till September.

The services at **St. Michael and All Angels** will be as usual.

Mr. H. G. Dodd will be organist at St. Stephen's in the morning during August and Sister Amelia in the evening.

The Choir is on holiday but some of the members will be in attendance for the Sung Eucharist.

Very sad indeed has been the announcement of the death of both Ralph Hadley and Wilfred Petherbridge. It is planned to make special remembrance of those who have fallen in battle at the Thursday morning service.

There is deep and sincere sympathy for Mrs. Hadley and Mr. and Mrs. Petherbridge in St. Stephen's Church.

The Delton Hardware has been given the work of taking up the furnace at St. Michael's (where at the present time it is standing in a foot or so of water) and setting it up in the back of the church.

A new heater for the Parish Hall is to be purchased from Mr. Hall. The Ladies' Circle has undertaken to pay the cost of these improvements.

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### ST. MARY'S

REV. A. ELLIOTT

We are sorry to have to say "good-bye" to Mr. and Mrs. G. Galpin who are leaving to make their home in Vancouver. Mrs. Galpin, who has been our junior leader for several years will be greatly missed in the W.A. After our last meeting she was presented with a life membership at an impressive little service in the church to which the Juniors also attended. We shall miss them very much indeed but we wish them "God speed" and every happiness in their new home.

As we are in want of a janitor for the time being, the W.A. are attending to the cleaning of the church for the summer months.

At our last Vestry meeting it was decided to go ahead with plans for installing gas in the church and parish hall before the winter months.

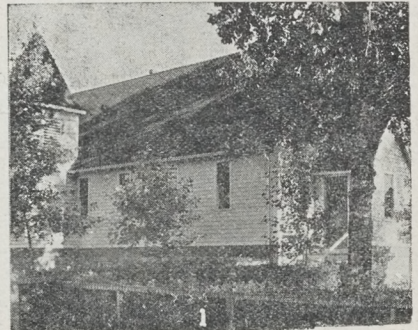
May we extend our sympathy to Archdeacon Leversedge and family. Mrs. Leversedge was a former president of St. Mary's W.A. and she once told the writer that some of her happiest days were spent in St. Mary's parish.

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### ST. LUKE'S

CANON W. H. HATFIELD

These are days when so many people are so busy they have little time to spare for God and His service but there are still those who feel His presence as a very real factor in their lives. It is a Red Letter Day in the life of a parish when adults present themselves as candidates for Baptism and Confirmation. Such an occasion was recently written into the annals of St. Luke's Parish. This parish is probably unique among Anglican Churches



in Canada in that "the ministration of Baptism to such as are of ripe years" follows the instructions of the Prayer Book rubric and the persons to be baptized are immersed in a large font. This service, at which three persons were baptized was held on July 6th and was conducted by the Bishop. The senior and junior choir sang "Breathe on Me Breath of God," after the baptism, while the



# Searchlights of the War on Great Subjects

## VIII.—ON UNITY OF LANGUAGE

By Rev. Ebenezer Scott, M.A., B.D.

The appointment of a Parliamentary Commission in Great Britain to inquire into Basic English as a possible means of international communication brings the great subject of a universal language within the range of practical politics.

If any of the existing languages ever does become the language of the world, it will be our own English. The Anglo-Saxon race has spread to all corners of the world; the sun never sets on those who already speak English as their native tongue. It is a composite language in itself. Its grammar is beautifully simple. It has a business-like directness which gives it special fitness to be the medium for commercial dealings and for public affairs; and with all these practical advantages, we must also attribute some share of its widespread influence and its high prestige to the power and charm of its great literature. The "subjects of king Shakespeare",—in Carlyle's phrase—are over all the world.

But while a universal language is a dream both of the future and of the past, there has also been a trend in recent times in the opposite direction of preserving and reviving languages that are threatened with extinction. This movement is no doubt sometimes carried to a ridiculous extent. It was remarked some years ago that at a meeting of representatives of the "Celtic fringe" in the British Isles, the one language in which they could all confer was English itself. They had come together to bury English; and English was the only language in which they could conduct the funeral. But it remains true that the loss of any language is more or less an impoverishment of the human race. We may gain a universal language, and lose the universal soul.

There is a profound significance in the old Bible story of the Tower of Babel. It is not to be read as historical fact, or as a scientific explanation of fact. History and science would both tell us that it was not the diversity of tongues that caused the dispersal of men over the face of the earth, but the dispersal of races that caused the variety of tongues. But the Bible, here as elsewhere, concerns itself with setting facts in their spiritual bearing. God had need to reassert His sovereignty over the world which He had made, and to check the arrogance of His creature man. It was when times were evil exceedingly that "the whole earth was of one language and one speech", and that the Tower of Babel was built.

The distribution of mankind into races and the diversity of tongues is an element in God's providential purposes. If men had always been one vast race of beings with only one manner of speech, their mental faculties would never have branched out in such variety and splendour. Human thought would at best have remained on one dead level of mediocrity, and at its worst would have sunk below the state of reasoning minds altogether. Still more disastrous would have been the moral and spiritual consequences. Men would have proved themselves incapable of a worldwide fellowship. They would have felt no need of interpreting to one another their separate interests and their widest desires; and in this selfish exclusiveness would have been sown the seeds of incessant discord. The last state of men would have been worse than the first.



So let us not be too hasty in building the Tower of Babel again. If we look only at the four great powers to which the guardianship of the peace and welfare of all nations must be committed for some time at least after the war is won, China has a language far older than the English of Great Britain and America, with classics of its own which it holds in celestial reverence; and Russia has found its voice in some of the greatest masterpieces of modern literature. We cannot expect to put even our imperial English into these giant mouths. Nor can we ask the smaller nations to sink their own individuality in a language which has not grown up with them through all their generations, and does not come from their deepest soul.

As with the Union of Nations and the Union of Churches, what we want is not an organic union, but a unity of languages rich in their diversity, spelling the myriad aspirations of mankind as no one language can ever do, teaching the grammar of the human mind and soul in all its complexities, and yet uniting the words of men, in the deepest places of the universal spirit with the Eternal Spirit of God.

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## Comments—Original and Otherwise

### CURATE

#### MISSIONARY WORK OVERSEAS

The report of the last meeting of the M.S.C.C. Executive Committee says that "grave concern" was expressed over the present position of the overseas missions. This feeling of grave concern resulted, I suppose, from the fact that in the year 1903 we had fourteen ordained men engaged in this foreign work, while today we have only four, and one of these at present at home on furlough. That leads one to ask for the explanation. As I see it the reason is as follows: In part, of course, the reduction has been caused by the war with Japan, and the consequent return home of our missionaries from there.

There is another and a more serious reason. It has to do with our home methods. When M.S.C.C. was organized nearly a half century ago, the income for the work, both in Canada, and overseas, was obtained in the form of annual designated subscriptions. In order to secure these subscriptions it was necessary to make a special appeal each year on behalf of each fund. On the occasion of each such appeal a sermon was preached stressing the obligation and giving information about the work being done, and each such sermon was endorsed by an official letter from headquarters. This was particularly important in the case of foreign work. Every one in Canada knows something about the needs of our Western Missionary dioceses, and is sympathetic toward that work. It is otherwise in the case of foreign work. Here people need instruction and information. Both these objects were served by the annual sermons and the official reports.

When the duplex system of weekly giving was adopted, it was taken for granted that the

income would be forthcoming without these annual appeals and sermons. The giving of instruction and information largely ceased and interest slumped accordingly. This applies chiefly to work overseas. To my certain knowledge, today there are Churchgoing people, and contributors by the duplex envelope, who do not even know that the Canadian Church is engaged in any work overseas. Quite recently I asked the Rector of a Church, how many men we now had overseas. His answer was 25 or 30. A woman holding some official position in her parish W.A., expressed herself quite emphatically that Canada had quite enough to do at home without sending men overseas.

So far as work overseas is concerned the situation was further complicated, when the income for the other two Boards was added to the budget, which now contains income for so many purposes that the average person contributes Sunday by Sunday to the red end of the envelope and lets it go at that. Under the circumstances it is no wonder recruits for work overseas are not forthcoming.

We give the excuse of the war. But England is at war also, and only a few weeks ago one of the two big English societies sent out 49 people to overseas missionary work, and has undertaken to send out 650 in five years. That represents just one half of the effort in the Homeland.

The remedy:

Surely it is to get back again to an overseas Missionary Sunday, when each incumbent will give his people the necessary instruction and information, and when headquarters will find a way of doing likewise. It is only so that we

(Continued on page 12)



## VISITING WITH "VICTORY"

The Sunday School by Post, Saskatoon

"Victory is the mothers' Union Van on which Miss Evelyn Hoare, the writer of this article worked last summer with Miss Mary Cronyn. What a joy it would be if all who read this could come out with the Van Workers into the glorious sunshine of Western Canada, and see the children, and visit the homes in the prairie and bush country.

But, as this cannot be, perhaps a few pictures in words will help.

"There's the Sunday School by Post Van" shouts a boy as the Van goes by, and soon the news travels round. After knocking at a door five miles from the village, someone calls out, "Come in, I heard you were coming", and the Van workers push open the screen door (always found in the country houses to keep out the flies), and walk in.

Mother is busy canning some peas, but spares a few minutes to have a chat: "I'm so glad you have come, I have so wanted Bible lessons for the children; you see, I cannot get to church, and the lessons help me, too."

This Mother is teaching her little girl of two to say her prayers, and to sing hymns; the older girl is delicate and cannot speak, but hopes to go to the School for the Deaf in Saskatoon, later on.

Then we visit Jean—her mother says: "We remember your last visit; you gave Jean a scrap-book, and she has kept it most carefully for three years; go and get it, Jean."

Jean knows just where it is, and shows it with pride. Another nice scrap-book is given, and a picture of Jean and her old book is taken.

A Lantern Service was arranged for in the schoolhouse in this district on Sunday, as they had never had a service there before, but, to our sorrow, heavy rain prevented this from being held. This school is very isolated, and the roads were very bad, and it was too far to walk.

Then the Van pulls up outside another School—the teacher comes to see who has knocked at her door in such a lonely place: "We have come from the Sunday School by Post, and are looking for our members; may I speak to the children?"

"Yes, come in. Children, this is Miss..... from the Sunday School by Post, and the Van will be visiting your homes." Then, while the Van-worker addresses the children for ten minutes, the teacher writes down the names of her pupils, and directions for finding their



Miss Hoare and Miss Cronyn camping in the yard of S.S. by P. members.

homes.

This teacher has ten children, and takes fifteen minutes for Bible reading in the morning, and the Lord's Prayer, and choruses in the afternoon, and is teaching them the Ten Commandments, too. These children sang the Books of the Bible in verse—a very useful accomplishment that they will not forget, I am sure. Some of these young teachers in the isolated places are doing a real work for God in the rural schools.

"Come in, Mother is ill but she would like to see you", so a visit is paid to Mother who has to be in bed for a time. Her two girls, ten and eleven, are keeping the home fires burning, and are doing it very well—one goes to school one day and gets the home work, and the other keeps house and goes to school the next day, so they manage to have some education as well.

At another house, the mother was very glad to see us and says how much the lessons have meant to her children.

"You will stay and have dinner with us, won't you? Granny is ill, and is staying with us, and would like to see you." So while the meal was being prepared, a visit was paid to Grannie. She said "My grandchild in..... would never have known anything about God and the Bible without the Sunday School by Post; the lessons are so simple, and easily understood, and they learn so much from them."



This family belongs to the Anglican church, and the girls are clever. One girl won five firsts in her school sports, competing against thirteen schools. She wants to be a teacher later on; another wants to be a nurse. The eldest girl is clever at making dresses; so a photograph was taken of them all, with her sisters wearing the dresses she had made for them.

"We are Lutheran, but we go to the Anglican church, can you tell me where I can get a Bible? Do you sell them?" "No" was the reply, "but we can send you one if you like."

"I should like one very much, and will pay you for it."

Mother then brought some mats beautifully embroidered by her four children (two boys and two girls, ages twelve to seven). "This is what I teach them to do in the winter, for the Red Cross—the boys, too. I think that boys should learn to sew too, and they love doing it for Britain. I think that they are wonderful over there."

Many families, when asked "What church do you belong to?" reply: "We do not belong to any church", and some have forgotten what church they did belong to, once. Some have never been to any service in a church, or heard an ordained clergyman of any denomination preach. This leaves them an easy prey to various sects, notably just now, the Jehovah's Witnesses, which in spite of being banned by the Government for a time, push their way into houses and proclaim their erroneous ideas. They have many names—Russelites, Judge Rutherford, International Bible Students, Jehovah's Witnesses, "Christian Workers", "New World"—these are the names under which they are known. Girls of seventeen or so, who were in a low grade in school, and who have had very little religious education, go round to their neighbours "to read the scriptures" to them. Therefore, to give sound religious teaching to the children, is of the highest importance, in these days of so many new sects.

In another visit, a girl, who looked about eighteen, came out of the house. "I am a married woman," she said, and I should like to take the lessons. My husband and I know almost nothing about the Bible, and have decided to study it this winter. We would like to start at the beginning. I have lived twelve miles from any church, but went to a local Sunday School sometimes, but they did not know much."

How thankful we were to promise to send her the right kind of Bible study before some other sect could mislead them.

(N.B.—We have heard since that she has moved away to a place where she can attend church).

The Lantern services were greatly appreciated as usual, and previous visits remembered: "I love looking at those beautiful pictures", one woman said. One such service was taken in a Free Lutheran Church by request, and

about seventy people came and enjoyed it very much. There was a fine picture of Peter walking on the water to go to Jesus, at the East end of this church.

We received great consideration from the United Church, and were even allowed to camp in their church grounds in one small town—a privilege we have never had before. On another occasion, we were given a good dinner by a minister and his wife, and were also given one of the largest lettuces I have ever seen, as well as some of her pickled beets when we left their house.

### Gifts

When the people are able to give, they are generous. More money was received this year from them than ever before—not always from those who are fairly well off, but often from those who wished to give something to God.

One such gift came from one mother who said that she had never had any opportunity of knowing about God, until about two years ago. They had lived in such isolated places, with no church of any kind to go to, she felt that she could never read enough of the Bible now. The husband is a war veteran, and is always in ill-health, working when he can. The eldest girl had not been to school much, as they had not had sufficient clothing for her, and in this climate, in the winter, really warm things are a necessity. They are getting on better now, and live 1½ miles from the school—a gift of one dollar from such a family is a wonderful gift.

In one place, a Sunday service was taken, the first they had had this year, in August. About thirty people came. At the end there was a pause, and then a woman, who could ill spare it, came forward and placed a gift of money on the table. Others followed her example, and the Sunday School by Post received a freewill offering of about three dollars. One woman came up to the workers afterwards and said "We've had a lovely afternoon" which expressed her appreciation of the service.

Gifts in kind were generously given—twice, a quart of cream, and, in these days, cream means money to the farmers; eggs, vegetables, and even a jar of raspberries, were pressed upon us, and this in a year of so little fruit.

One mother who gave us vegetables, etc., and who is struggling along, said cheerfully, "Well, there's always a way out."

Of course, there is always the sad side—"I can't be bothered to give the children the papers, but we read the magazines", one mother said; and an occasional refusal is met, but not very many, unless they are Jehovah's Witnesses, and then a refusal is to be expected. However, one mother walks nine miles each way to attend a church, and another family three miles, so there are other encouragements. The small children love the picture lessons and one hears: "Joyce loves her pictures and everyone has to read them to her, even Father". Many more things could be said about the homes visited this summer, but space forbids.



# ANGLICAN ANSWERS

## WHAT DOES "MISSING" MEAN?

The unknown is always the hardest thing to bear. There is a finality about death which calls upon the courage and patience which is hidden somewhere in every heart. The news that your loved one is missing lets loose the imagination until the controls of life are in danger. When the message comes the first thing to do is to notice when he was missing. It will then be seen that three things are possible. He may be dead, wounded or a prisoner.

Speaking of myself, when such a message came to us four years ago, I thought, "If he is dead his troubles are over, no more danger, no more pain. He is at rest. None of the storms of life can touch him. If as I believe he is in another world with consciousness and memory he will be thinking of us, and the only thing which would be able to disturb his rest would be the thought that because he was gone our lives were

ruined for our own brief bivouac here till we catch up to him. If then we grieve unduly it cannot be for him for he has lived a soldier's life. He has given himself for a great cause and we cannot help him. If we could speak to him he would say "so long" and not "goodbye".

It is wiser and better to face the worst at once. The blow can best be endured with the first news. Nature takes care of that. But to refuse to face the ultimate is to invite disaster. I have known many who have tortured themselves and their families by "hoping against hope". That way madness lies.

Miracles do happen sometimes even those who have been reported dead have turned up alive. You can always recover from the shock of joy. Sorrow may endure for a night but joy comes in the morning.

To God there is none missing. He knows us one by one. We are not even numbered. He calls us by our names.

## IS THE CHURCH A DIVINE SOCIETY?

At a World Conference of Christian Youth Leaders held at Amsterdam in 1939, the most popular subject of discussion was The Church. It drew far more people than Economics, Race, or International Relations, even one month before war! WHY?

### Community Sense Is Growing

Human beings are more closely bound together in communities than ever before. We think in terms of nation, class, party, corporation, union, industry, etc. Not only a fascist state, but a democracy, a municipality, the army, the navy, and all industries are closely-knit units, comprised of many individuals under some form of authority.

We realise we must be organised and bound together under rule, if we wish to accomplish anything worthwhile.

A common spirit is shared by all members. It attracts, inspires and strengthens each one, to feel the fellowship of other members of the Body.

### What Is This Binding Force?

It is unity of purpose. This is the

greatest uniting power in the world, stronger than race or language.

People, being made in the image of the Creator, are creative, and unite for the purpose of furthering their common interest; for example, in the armed forces they unite to achieve the power to win victory. In industry we unite to increase production, and the benefits which come from it, such as supplies and wages.

### The Kingdom of God

God is Supreme Creator, "Maker of heaven and earth". From earliest history men of insight and thought have believed that God desires to create the Kingdom of Heaven on earth. Wise men have reasoned it out; prophets have had it "revealed" to them; and in more recent centuries scientists "have come to the conclusion" that not only is it God's plan to create a well-ordered society, governed by truth and knowledge, but that given men of good will, it can be done.

### A Father God

But good will in men's hearts is the product of faith in a Father God. This



is the conclusion to which the Old Testament had come. God is Father of us all, so treat all men as brothers.

### **A God Who Works Among Us**

But men's hearts and wills are stubborn. Knowledge of a good God is not enough, as the Old Testament Jews discovered. Men must be drawn by a leader in human form. All history shows this. So God's Son came in human form, and "the Word was made flesh and dwelt among us." St. John 1: 13. And not only did He demonstrate the love of God for each individual, as we see in the Gospels, but He organised those who believed in Him and accepted God's reign, into a Society. Every member after being instructed was asked to repent; that is, to give up all forms of living inconsistent with Christ's teaching; and to profess their belief in God the Father, and to accept Jesus Christ as Lord. Acts 2: 38. They were admitted to the Society through Baptism into the Name of the Father and Son and Holy Spirit; and from then on continued stedfastly in the apostles' doctrine and fellowship, and the breaking of bread, and the prayers, Acts 2: 42.

### **A Divine Society**

This very brief survey of how the Christian Religion came into existence shows that the Christian Society is a divine Society. For it was God who not only created the world, and man in due course, but who is continually creating all the objects that are coming into existence every moment. The evolution of the Hebrew race, and the inspiration of its prophets and leaders, which prepared the way for the coming of Christ and of the Society of Christians, was the work of God and of His Holy Spirit. The coming into this world of the Christ Himself, bringing to men the knowledge and the love and the power of God, was also a divine act. And the continuous life of that Society down to the present day, inspired by the Spirit of God, shows that Society to be divine still.

### **We Are Part Of The Divine Society**

It is our belief that we still share in the divine life of this divine Society, in spite of all our backslidings. The Church

is God's Instrument for building the Kingdom of God on earth, and we are, or should be, members of that Church.

### **How The Life Is Maintained**

The divine Life brought to earth through Jesus Christ is maintained in the members of the Church through three main channels.

1. Through the Scriptures of the Old and New Testaments, whether read or preached.
2. Through the ordinances of Baptism and Holy Communion, given by Christ Himself as the seed and nourishment of the divine Life in us.
3. Through the apostolic ministry, which is an unbroken line of leaders, chosen and empowered by the Christian Society, to hand on unimpaired the treasures of truth and life which Christ gave to His apostles.

### **The Power Of The Community**

We believe that it is only in the Christian Community; that is, in the common fellowship of the Society bound together for the purpose of building God's world as He would have it built, that the fullest powers for good can be developed.

Just as we have seen the closer grouping of people for every sort of creative purpose in society, so it must be in the greatest society of all—the Christian Church. The full creative purpose of God cannot be accomplished unless we join the divine Society, and give our strength and wholehearted loyalty to work with others under God for the highest welfare of all men.

**The Call** to join comes from God, through Jesus Christ.

**The Response** must be yours and mine.

We are all commanded to bring the whole world into the divine Community, to "preach the Gospel to every creature, to make disciples, teaching them to observe all things. And, lo, I am with you always, even unto the end of the world." St. Matthew 28: 19.

**The Church** is the Bible name for this divine Society. There is no other society with the same authority, and the same inspired and divine leader. Nor has any other community produced so many in-



spiring subjects in all ages and among all nations and races of the world. Any "national" list of heroes would look small beside the giants who have enriched the civilization of the world in the name and in the service of Jesus Christ.

### **What Has Been Done Before Can Be Done Again**

It is the work of the Holy Spirit in the Church to remake people. Many of the greatest Christians were at one time indifferent and careless, like so many of us today. But the Word was preached, they accepted the forgiveness and power of Christ; and as members of the divine "Society", fed by its divine life, they grew to be master-builders of the Kingdom of God among men.

### **Common Purpose Unites Us**

If your great desire is to help to build a better world, join the society of all those who have been working on this project since the time of Christ.

We cannot fight evil alone, for the forces of evil are well organised. United we stand, divided we fall. Or to put it in slang; We must all hang together, or we shall all hang separately.

If you don't belong to a Church—join now.

If you are a careless or indifferent member—go active.

You know what the active forces think of all those who are unwilling to fight when their king and community call for their help. The casualties in the divine Society have been heavy in recent years, both on the home front and abroad. The world, the flesh and the devil have reduced many to hypocrisy and helplessness. They bear the name and uniform, but do not fight.

### **Our King And The Christian Community Call For Active Recruits**

Your parish church is the nearest recruiting station. Every type of service men and women are urgently required; worshippers, teachers, and most of all, witnesses in daily life. No age limits. All categories accepted, including casualties, for all categories are raised through active service treatment. What an opportunity for you and for the world.

But full benefits are only to be had by those who serve within the divine society—the Church.

Your King calls you. Go active today.

### **THE RIGHT TIME AT HOME**

One evening in Albany, New York, I asked a sailor what time it was. He pulled out a huge watch and replied, "It's 7.20." I knew it was later. "Your watch has stopped, hasn't it?" I asked.

"No," he said, "I'm still on Mountain Standard Time. I'm from southern Utah. When I joined the Navy, Pa gave me this watch. He said it'd help me remember home.

"When my watch says 5 a.m. I know Dad is rollin' out to milk the cows. And any night when it says 7.30 I know the whole family's around a well-spread table, and Dad's thankin' God for what's on it and askin' Him to watch over me. I can almost smell the hot biscuits and bacon.

"It's thinkin' about those things that makes me want to fight when the goin' gets tough," he concluded. "I can find out what time it is where I am easy enough. What I want to know is what time it is in Utah."

—Contributed by Vaughn R. Kimball.

### **AN UNDYING MOVIE**

Recently The Reader's Digest reproduced from another magazine, an article on "The King of Kings", the well known moving picture of the Life of our Lord, in which H. B. Warner played the part of the Christ. This moving picture has been shown to about 600,000,000 people during the last 17 years, and on Easter Day had the greatest audience of any film in North America. It is a good sign that a religious film of this character should continue to be popular with the people. It has been translated into 27 languages, and has been acceptable to people of all nationalities.

It is interesting to know that the same film has been adapted for use with a 16 mm. silent projector and has had incorporated into it some scenery of the Holy Land. It has been divided into a number of 400-foot reels and the General Board of Religious Education has these for rental.

It is hoped that after the war a great many religious films will be available and that greater use will be made of them by the members of our Church. At present your board has forty-five films on religious subjects.

### **A.Y.P.A. CONFERENCE**

Are you planning to attend the Thirteenth Annual Ontario Provincial Conference from October 19 to 22, 1944 in Smiths Falls? Good speakers and discussions, inspiration and fellowship await you.



# AUGUST



1. Lammas Day.
5. Oswald, King and Martyr, 642.
6. Transfiguration of our Lord.  
NINTH SUNDAY AFTER TRINITY.
7. Name of Jesus.
10. Laurence, Roman Deacon, Martyr, 258.
13. TENTH SUNDAY AFTER TRINITY.
20. ELEVENTH SUNDAY AFTER TRINITY.
24. Saint Bartholomew, Apostle and Martyr.
27. TWELFTH SUNDAY AFTER TRINITY.
28. Augustine, Bishop of Hippo, Doctor, 430.
29. Beheading of Saint John Baptist.
31. Aidan, Bishop of Lindisfarne, 651.

## GOD'S PURPOSE AND THE CHURCH

We still hear of the "Social Gospel" as if it were some peculiar thing about which a certain number of faddists were "rather keen"! It is apt to be treated as a special subject which may or may not be dealt with on some one Sunday in the year. But the Social Gospel is THE Gospel. There is only one Gospel and it is essentially Social. There is need to concentrate on this truth far more than has been done. It is not enough that a special Sunday should be devoted to it (as, for instance, the last Sunday in April, "Industrial Sunday", as it has come to be called). It should be woven into all teaching of the faith and the Christian Religion, for it is relevant to the whole gamut of Truth in doctrine and in life. One of the first thoughts in the mind of the clergy preparing sermons and addresses might well be just this: "What is the bearing of this subject on Social life?" And it would be found that there is very little, if anything, of the Truth as it should be taught, that has no relevance to this central theme.

This whole subject is so vast! How can it be dealt with at all adequately on one Sunday in the year! The clergy might well devote a whole year to a constant and developing treatment of the theme in their teaching, relating it to every aspect of the Truth.

It is impossible to attempt to work out that

relationship at all fully in a short paper like this, but brief mention may be made of some subjects on which our clergy might well be preaching, and which are intimately connected with the theme of God's purpose in the social life of the world.

(1) There is first of all, "The idea of the Kingdom of God." It is not merely, as in the popular mind, a place to which we go when we are dead, but a state for which our Lord taught us to pray—that it might come, here and now on earth. Nor is it the Church, as some teach. "It is most necessary," writes Father Reginald Tribe, S.S.M., "in the interests of accurate Biblical knowledge as well as for clearness of thought to note that the Kingdom of God and the Church are two separate things. The Kingdom is a state of life, the Church is a group of persons. The Kingdom implies a world order that will involve all. The Church is to act as the means towards the Kingdom." But there it is, the Kingdom of God, prominent in the Gospels and a constant theme of our Lord's teaching and preaching. "The Gospel of the Kingdom" is, as we have said, the Social Gospel.

(2) Then there is "Heavenly-mindedness". We must teach it and seek to inculcate it in the hearts of our people; but it must be true heavenly-mindedness, not its parody, that false spirituality which is so much taken up with the world beyond the grave that it has no concern with what happens to anybody in this world below. Rather the heavenly-mindedness that seeks union with the mind of Christ and understanding of the will and purpose of God; that sees the relevance of God's revelation in Christ to all life here below, and lives for the eternal values and relates them to the common life of man; that really prays, "Thy Kingdom come on earth as it is in Heaven." If man's chief end is "to be happy with God for ever in Heaven," it is also "to know and love and serve Him here on earth"—and to serve Him to the furthering of His purpose—as a member of His one family.

(3) Then there is the meaning of "The Holy Spirit". Oh, how often regarded as a kind of special private possession of the individual and a help to private devotion and piety!

The Holy Spirit who creates the Fellowship, the KOINONIA. The Holy Spirit through whose outpouring God wills to fulfil His purpose of universal Fellowship in Christ.

(4) Then there is Worship, with its essential relationship with the ordinary social life of man; the Eucharist with its embedded idea of the consecration of the fruits of toil to the highest service of God and the enrichment of men's lives, by lifting them all up into union with the offered life of Christ.

(5) And there is sin! the selfishness that thwarts God's great purpose. And yet our little self-examination papers so often send us on a hunt for the peccadillo flea and never bid us turn and face the rampaging dragon of social selfishness!

The Bishop of Glasgow and Galloway.

Printed by the I.C.F.



# THE CHILDREN'S PAGE

## WHEN BUTTERCUP WAS NAUGHTY



ONCE upon a time there was a naughty little buttercup that just wouldn't blossom. The sunbeams fell upon it and coaxed it to open its golden petals that the buzzing bees might sip its honey. But the naughty little flower just shut its petals tighter and tighter.

The gentle rain fell upon it and whispered, "Open, little buttercup that the butterflies may alight upon you and taste your golden honey," but it just shut itself together tighter and tighter and said crossly, "Go away, I WON'T open."

"I will make you open," said the cold wind, sweeping across the field and beating upon it until all the other flowers shivered and shivered, but the little buttercup only closed her petals tighter than ever.

"Open, little buttercup," buzzed the bees, as they flew over the meadow, "open and let us have some of your honey treasure," but still she stood straight, tall and shut tight.

The butterflies came fluttering along on their pretty coloured wings, and whispered, "Open, little buttercup, and see the blue sky over your head, the white clouds floating in the blue, the golden and red of the sunset sky, and the rosy pink of dawn," but not a petal opened on the naughty flower.

The gentle night dew kissed her softly, but she tossed her head and shook the pearly drops down on to the grass.

Grandfather Wind came all the way down from the mountain-top, where he had heard about the naughty little flower, and he scolded and blew, and blew and scolded until all the other flowers in the meadow shook on their

little stems but the stubborn little flower did not blossom.

One day two children came to the meadow to gather the daisies and buttercups.

"Oh, look!" cried one of them, "see this buttercup is shut tight! What is the matter?"

Her older sister looked at the naughty flower. "Oh! poor little buttercup. If she does not open her petals to the sun, she will just wither away."



"Oh, look!" cried one of the girls, "this buttercup is shut tight."

The little buttercup shivered. She hadn't known that. She thought she would blossom when she wished. She began at once to uncurl her petals just as fast as she could and never stopped until she was a beautiful golden ball in the meadow.

E. F. B.

## THE MAGIC FOREST

There is magic in the forest,  
Where the wild flowers grow!  
I know the fairies in the night  
Just kiss each flower and so—  
There is magic in the forest,  
Where the wild flowers grow!

There is magic in the forest,  
You can hear it in the trees!  
As you listen to the rustling  
And the murmuring of the leaves.  
There is magic in the forest,  
You can hear it in the trees!

Ursula Jupp.



## COMMENTS

(Continued from page 4)

can prevent the Church in Canada becoming a Church without world vision, and a Church without world vision is a Church without any vision.

### A MILLION MISSING ANGLICANS

The writer of an article in the last issue of *The Anglican Crusader*, published by the Church Army, makes the statement that whereas at the time of the Reformation "the clergy were the drag on the Church's wheels, today, if there is a check on her progress, it must be attributed to the laity." Then he goes on to point out that the evidence of this fact is to be found in the nearly one million nominal Anglicans here in Canada who have no definite Church connection. It is undoubtedly true that the reason why we have so many unattached Anglicans is the result of lay indifference and unconcern, but this in turn is caused by the fact that our clergy have not been teaching our people that the first duty of every Christian is to make somebody else Christian.

### THE CHURCH IN CHINA

The National Council of the American Church has approved the proposal to set up an office in Chungking to administer the work of the Church throughout China. What this means is that the Church in China, which now receives funds and orders from twelve different missionary organizations, located in six different countries, will increasingly run its own affairs, providing that the new set up receives the approval of the other missionary boards concerned. At the present time nine out of thirteen dioceses have been in whole or in part occupied by the invader.

### NEWS OF PASTOR NIEMOLLER

Interest in Pastor Niemoller is so great that even the following brief items of recent news taken from a Swiss source may be welcome to our readers:—

"Pastor Niemoller's health is good and his detention less strict; he has been given a bed instead of the pallet which was his only couch until recently. He is interned with five Roman Catholic Churchmen. Intercession on his behalf continues in his church at Dahlem. His wife is allowed to visit him every fortnight. He is greatly saddened by the news that his younger son is suffering from tuberculosis."

### SHE HAS BEEN FOOLED

Not long since I was told this story by an elderly woman. She had a maid who was a Roman Catholic. This maid was very faithful in attending Mass every Sunday morning at eight o'clock. One winter's morning, following an unusually heavy snow storm, she had

to make her way along streets deep in snow and the thermometer was uncomfortably low. On her return she remarked to her mistress as she came in with the breakfast tray. "Well, if when we Catholics get to heaven we find a lot of you Protestants there, won't we think we've been fooled."

There is a lesson there not only for Roman Catholic, but also for Anglican teachers.

### THIS MATTER OF GOOD MANNERS

I have lately read a very interesting article in *Maclean's Magazine* in which J. B. Priestly has undertaken to explain the English to the Americans. In this article he says that some Americans make the mistake of thinking that people who attend them in shops, hotels, and so forth are "servile", when in fact these people are only practicing their own code of quiet good manners. Children in England, according to Mr. Priestly, are "taught manners" very thoroughly and so naturally are good mannered when they grow up.

In the same issue of the same magazine, the octogenarian, Sir Frederick William Taylor, is reported to have addressed the students of the University of New Brunswick on the same subject. Here is what he is quoted as having said:

"With one or two exceptions it is open to question if any systematic effort is made by our colleges to cultivate good manners. Most of our private schools are different and there is much to commend in their practice, but our high school attendants as a rule run wild. . . The advantage of good manners to the youth of our land is too obvious to call for discussion. The young man or woman with a pleasing manner, familiar with the amenities of polite society, starts life's race with many points in his or her favor as against those with bad manners or void of manners. And mark well, good manners cost nothing; they can be acquired by the most humbly born. . . There is no servility in politeness. There is no cringe in saying 'Sir' to your seniors. A man should know when to take off his hat."

### CHURCH REUNION IN INDIA

The latest move in connection with the South India Re-union Scheme is that instead of the thirty years interim period of mixed ministries, an immediate plan of mutual supplementary ordination, should be put into effect. The suggestion comes from the General Council of our own Church in India, Burma and Ceylon.

### CHURCH CO-OPERATION

An unprecedented step in Presbyterian history was taken in England when the heads of the Anglican Church and the Church of Scotland appeared for the first time on the speakers' platform of the General Assembly of the Presbyterian Church of England. Both the Archbishop of Canterbury and Professor John Baille addressed the delegates.



# The Message of the Church to Those Who are Sick

By Rev. N. D. B. Larmonth

## VI.—God's Use of Sacramental Means

Good morning! We present today's Good News, Saturday, Sept. 4, 1943.

Here is the Good News and it is found in St. Mark's Gospel, Chapter 6, verse 13, Epistle of James, chapter 5, verses 14-16, and Corinthians, chapter 11, verses 23-28.

The Good News this morning tells us about two means, which God has given to us, for the health and strength of the body, mind and spirit. They are called Holy Unction, and the Holy Communion. They are means of Grace, that is, God's particular way and method of conveying His help to us. As His mode is sacramental, we shall briefly consider both of these benefits.

Holy Unction or the anointing of the sick with oil is the first of these means we are considering. We have read two passages which we believe to be the starting point of Catholic usage and custom. We are using Catholic in its true sense, which means universal. St. James, in his Epistle is very explicit and states that if any one is sick, he is to send for the elders of the Church, and they are to pray over him, anointing him with oil, and the prayer of faith shall save the sick, and the Lord shall raise him up. This is to be considered in conjunction with St. Mark, chapter 6, verse 13. The Twelve were being sent on their first Mission for the proclamation of the Kingdom. "They anointed with oil many that were sick, and healed them." This shows us that St. James is not writing about a new practice which has suddenly sprung up as a new adaptation of an old Jewish custom. He is writing about a Christian use of Unction which is already familiar, but has not yet become general. The two records may be united in our thoughts, for they lay stress upon two indispensable conditions for the efficacy of Unction. The early disciples anointed the sick as they went to proclaim the Kingdom—that was the source of this new power in the lives of men. St. James insists on the necessity of prayer which from the foundation of the Kingdom has always been the means by which the minds and spirits of Christians have kept in touch with the living Power.

Again, St. James' words suggest a sacramental method of help. It is not prayer alone which is contemplated, but prayers with a use of definite impersonal means, by which the help sought is conveyed to the sick person, and that means is what we call sacramental. In 1920, at the Lambeth Conference, which was attended by all the Bishops in the Anglican Communion, a committee consisting of clergy, doctors and psychologists was appointed to consider all special means of healing. In 1923 their report was published by the S.P.C.K. in a booklet called, "The Ministry of Healing".

There you will find this significant statement—"Unction and Laying on of Hands have Scriptural authority and are sacramental because a blessing is sought and received through performance of outward and visible actions." Further, we regard Holy Unction to be analogous to Holy Baptism. There is no change in either the oil of Unction or the water of Baptism, but both are set apart and blest in order to become effective signs of grace which they convey.

In the early centuries of the Church's history, healing was a part of her regular and constant experience. We have already quoted Dr. Pullen, who states that for the first seven centuries of the Church, praying over sick people and anointing them with Holy oil continued without any break.

The Venerable Bede (709 A.D.), commenting on the Epistle of James, chapter 5, verse 14, affirms that it is a custom of the Church, that the sick are anointed with consecrated oil and that anointing be accompanied with prayer, that they should be restored to health. It is interesting to note The Bishop's Book, which was published in 1537 and which was concerned about the abuses and superstitions in regard to Unction, makes this statement, "The Grace conferred in this Sacrament is the relief and recovery from the disease and sickness wherewith the sick person is thus diseased and troubled, and also the remission of his sins, if he then be in sin."

If then Holy Unction was a normal part of the Church's ministry to her people up until the sixteenth century, why is its primitive use withheld, neglected or altered today? Kindly note I said the primitive use.

We believe that there are two fundamental reasons. The first is the restriction of Unction to what is known as Extreme Unction, that is, a Sacrament for death and not for life. The other is the change of ideal within the Church which began in the fourth century and has continued to the present time. It is the change from her ideal of herself as the Body of Christ enshrining His life and power to the ideal of herself as His Body expressing His authority. This change has affected Unction. At first it was used as a Sacrament of power for help to live, but later as a Sacrament of authority to assure the passing soul that all was well when he went forward into the unknown.

There are hopeful signs upon the horizon which portend a return to the primitive use of Unction. In 1925, the second edition of Dr. E. J. Bicknell's "A Theological Introduction to the Thirty-nine Articles of the Church of England" was published. It is impressive to note the change that has taken place in the life and thought of the Church since the turn of the century. After referring to the place Unction held in the early Church and to its



widespread custom, he states, "We are learning much about our minds and wills, and their influence over our bodies. The use of Unction accompanied by prayer, would afford visible means of strengthening the willpower of the patient and give him the opportunity to exercise it. It is a return to its primitive use."

There are possibly two questions in the minds of the sick or loved ones at this time, and they are, 'How can I be anointed, and what are the requirements'.

You can be anointed by asking the priest or minister of your Church for Holy Unction. If you don't belong to any church, just write, Mrs. Alice Macdonald, 1336 11th Ave. W., Vancouver, B.C., and it will be arranged, no matter where you are. The requirements are best stated in the handbook of the Canadian Guild of Health, "the sick person to be anointed should be prepared beforehand by careful teaching about faith, repentance, prayer and God's use of sacramental means."

There are very few moments left to say very much about the other means which God has for our health and strength of body, mind and spirit. No message to the sick, however, would be complete without including the Holy Communion. How could there be a more fitting climax to our message than by closing with a brief message about our Lord's own Service?

The Holy Communion is the greatest means of health we have. It is one of the ways God has devised for sustenance for our souls. The Catechism uses two words, 'strengthening' and 'refreshing' when referring to the benefits we receive from our Communion. Better words could not be chosen. Each communicant should do this because it is the promise of Christ Himself, that the reception of His Body and Blood will do that. It is not merely a memorial service, a dying wish from a loving friend, but one of God's appointed ways for health, unity and peace. Unfortunately, it is often the one thing we neglect when we are sick. Have you made your Communion since you were sick? Please arrange about your Communion today.

Don't you love the words in Canon Wm. Bright's Communion hymn?

"And so we come! O draw us to Thy feet,  
Most patient Saviour, Who canst love us still;  
And by this food, so awful and so sweet,  
Deliver us from every touch of ill;  
In Thine own service make us glad and free,  
And grant us never more to part with Thee."

**"I BELIEVE IN ONE GOD"** (A Book for the Quiet Time). 118 pages—Price \$1.10 cloth.

S.P.C.K.—Canadian Agents: The Church Book Room, 604 Jarvis St., Toronto 5, Ontario.

An introductory note tells us that this book was written by camp officers of the Federation of University of Women's Camps for school girls. The subject of the book is God, and its purpose is to help its readers not only to know about God, but to know God Himself. "It is well," says the writer of the Foreword, "to take time to look at God before flinging petitions at Him." Much needed advice for those who think of praying as little more than

just "saying prayers". The subjects chosen for instruction are as follows: "I believe in one God," "God our Father", "The Creator", "Christmas", "Jesus of Nazareth", "The Incarnate Glory", "Good Friday", "Easter and After", "The Giver of Life", "The Body of Christ", "The Atonement" and "Life Everlasting".

The subjects are wisely selected and the instruction given is so helpful and attractive that could a couple of chapters be added about the Sacraments, it is a book which might with profit be put into the hands of young people preparing for Confirmation.

Here is one quotation which I take from a sub-section with the heading "The Spirit Throughout the Christian Era". It reads as follows:

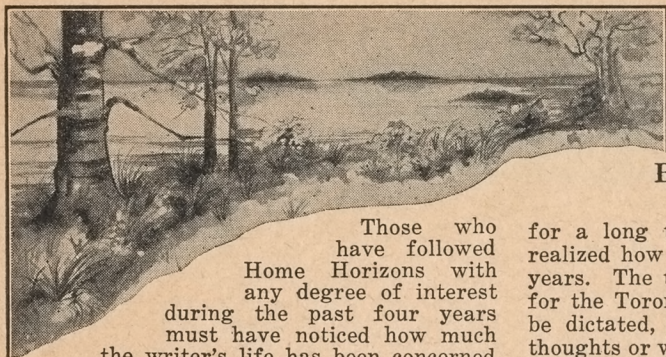
"Ever since the epoch-making day of Pentecost nineteen hundred years ago, the Christian Community—which came to be known as the Church—has enshrined the sacred fire. Time and again it has burned low, almost to the point of extinction; but ever and anon it has kindled and blazed anew in a life which was willing to be the vehicle of the Spirit of Truth. First borne on chariot wheels by a negro into Africa, then sped by the willing feet of a Jew into Asia and Europe, later carried in a galley-ship by a Roman to the shores of Britain, the fire of Christian witness spread, infusing the sons of God with life full and abundant. . . . Through clergy and laity, through scholar and peasant, through noble and serf, the torch has been carried onwards to the sound of marching feet." Then follows the often quoted saying of John Wesley: "Give me one hundred preachers who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen. Such alone will shake the gates of hell, and set up the Kingdom of heaven upon earth".

Much as I like this book, there is one of the daily readings where the writer falls into very common error of failing to emphasize the fact that the first duty of every Christian is to make somebody else Christian. The ways in which we can serve the church are thus enumerated. (1) By taking part in worship. (2) By showing friendliness in our contacts with others. (3) By contributing to church expenditure. (4) By taking part in church activities and these enumerated as, teaching children, singing in the choir, helping at social activities, even washing dishes where necessary.

But the present Archbishop of Canterbury says, "If our land is to be evangelized it will be because the clergy are teaching the Christian laity, and the Christian laity are drawing into fellowship of Christ the people who are not yet Christians." If, however, the clergy are not so instructing the Christian laity, it is not much wonder that a book written entirely by lay people, should overlook this all important truth.

Bishop Heaslett, formerly presiding Bishop of the Nippon Sei Ko Kai, has been appointed Assistant Bishop of Sheffield, England.





## HOME HORIZONS

By Charity Mauger

Those who have followed Home Horizons with any degree of interest during the past four years must have noticed how much the writer's life has been concerned with someone referred to as Brigid.

Brigid, as some readers know, was Georgina Cecilia Mary White, or to thousands of followers, Bride Broder. On the early morning of Ascension Day Brigid slipped away from her earthly home and surroundings and work, and has left a void which can never be filled. She was very tired—had been utterly exhausted, physically, for many years—and will no doubt be glad to "lie down for an aeon or two, Till the Master of All Good Workmen shall set us to work anew." Then if Paradise is what she would have it, there will come activity for the welfare of some good cause.

From a personal standpoint Brigid was a perfect partner for a full and happy existence in the village to which we came in 1939, to a delightful cottage to which books, periodicals, letters from many sources, radio, friends and neighbours brought us enough of the world to keep our minds reasonably alert, to give us material for discussion, to keep that check on opinions necessary in a backwater life.

The war naturally changed many things, but did not alter our plan to make a permanent home for ourselves, made interesting with pieces of old furniture which Brigid's maternal Irish grandparents had acquired after coming to Canada early in the 19th century. She was the sole survivor of this family, and had managed to keep together a portion of the things only by great effort and self-sacrifice. Her long years in journalism and consequent acquaintance and friendship with many leading artists, writers and the articulate ones from the turn of the century on, is seen on walls and book-shelves, and in countless boxes which have long waited for the day of sorting and culling. These unfinished tasks always twist the heart strings of those to whom they fall.

An illness, and increasing weakness in a body always frail, resulted in two years of curtailed activity, and in a tiny cloud of apprehension casting a shadow of separation. Eyes, always shortsighted, had been strained to the limit, and had dimmed to twilight and then almost total darkness. Fortunately bright colour, which was such a joy could be seen

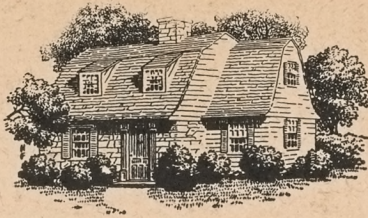
for a long time, and none ever would have realized how little sight there was for several years. The triweekly Woman's Point of View for the Toronto Globe and Mail finally had to be dictated, and with many pauses,—not for thoughts or words, but for breath for utterance. Yet these same short articles brought letters of congratulation for their apparent evidence of good health. Her last article, dictated on her last day of life ended with a sentence that was a fitting "30". "Altogether it has been a splendid exhibition of self-sacrifice." She was speaking of the doctors and nurses in the villages in wartime.

Brigid could draw from a vivid memory many pictures and bring them to life, with a lovely voice,—a gentle, sweet voice but with a carrying quality which made her an acceptable speaker in a large hall. We always meant to write down some of those impressions, to preserve an angle of Ontario village life seldom recorded. As one pieced together scraps of her reminiscences one fact was very clear:—Brigid's ability to write was merely an extra sense. She said her pencil did it for her, and her clean, unchanged and unread copy was a joy to typesetters. She was of an age when gentlewomen did not march boldly into the journalistic world; her family scorned women who wrote. So she did it secretly. Her first contribution was sent to Goldwin Smith's "The Week"—which had Bliss Carman and C. G. D. Roberts connected with it for short periods—and was immediately used as a leader editorial. Her second made the front page of another weekly. Had she been able to continue writing at home there would have been a Canadian Jane Austen; but the journalistic field in which she eventually found herself—an all-inclusive editorial job with a remuneration of \$4 a week—never ceased from 1900 on, and never left any strength for outside writing. The editorship of "Church Life" was a difficult task previous to the last war, and brought her from Kingston to Toronto in 1912. More and more, as the years went on in daily work, there was always someone waiting to take advantage of her fine capacity for listening, and in some instances to gather new courage and take practical advice. Many a discouraged man and woman during the long depression years regained independence and a place in life because they went to her.

As soon as it became known that the gra-



cious gentlewoman, Mary White, and the unique newspaperwoman, Bride Broder, had gone from the physical state, the spontaneous outflowings of expressions of affection, and regret, and admiration, from her intimate friends and those who had never met her were so similar, as to indicate a common source and a true appreciation of her qualities. Simplicity, selflessness, unbounded generosity in giving of herself or of anything she possessed, decided convictions that the old commandments stand, and that many things of an older age were superior, a mind packed with the best, beginning with the Bible and Prayer Book; these must have been the qualities which bound so many to her. She loved beauty, and probably found it at its best in words and wild flowers. She had the most amazing acquaintance with the English language yet always sought the simplest words.



She longed for strength to further in our village small groups for discussion, for an awakened interest in the responsibility of the individual to his community, country and Government, evinced in a better village with decent jobs for the returned men, rather than in abstract theories of a better world. She knew farmers must love and guard their soil and their trees and have a high regard for their calling.

Those of us who loved and appreciated her can best honour a fragrant memory by furthering any one of the good works for which she strove.

**Editor's note:** Mary White prepared the material for the first issue of Church Messenger nineteen years ago.—D.B.R.

Three quotations, which came readily, seem most characteristic of Brigid. Often in recent months when Life had narrowed rather sadly she would say "Never did I expect to have so much. Never did I expect to have my lines fall in such pleasant places." And when she knew worry and repressed grief were threatening our atmosphere she would remark "Remember—hitherto hath the Lord sustained us." And when there must be decisions on matter of spending or saving her final argument was "my Irish grandmother was a wise woman and she used to say 'there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'" In shortened form that quotation was often a guide; many impulsive givings brought happiness to donor as well as recipient, when caution might have pointed otherwise.

The book which Brigid hoped most to write was to dispel the idea that early life in Canada was always crude and uncultured. The atmosphere of her grandparents' and her own homes, the conveniences and amenities, the reading matter available, the education she received at home from a clerical uncle, and the general knowledge always in evidence, set the standard of her own future life. While her mind kept pace with daily life it never cast off the good she had recognized on the way. She maintained she was a High Church Tory. Perhaps she was.

Born on Palm Sunday—and her last birthday was again on Palm Sunday—and called to a new life on Ascension Day, these seem sufficient proof that Mary White was not an ordinary person. Her followers seemed to sense that fact. They could not know the weariness and burdens which beset her path, for she never talked of such things, yet they did catch the faith and the hope she always evinced. She believed firmly in the remedial influence of life in the country, or small communities.

#### DID THEY EAT TO KILL IN 1894?

From the Ladies' Home Journal of 1894 the following paragraph is quoted: "Serve your guests a fifty-cent luncheon," advises Mrs. Burton Kingsland. This suggested menu for ten persons comes to a total of \$3.79: grapefruit, lobster patties, breaded veal cutlets, macaroni and cheese, calf's tongue, tomato-and-lettuce salad, cherry cup custard and coffee. "Nobody should be ashamed of such economy," she ends.

The only sense of shame one could associate with this "simple" meal would be for the damage done one's guests. From this menu one could easily make up three luncheons and two dinners, complete, using the salad in each meal and the grapefruit as the second course with the protein, or rather the meat protein meals. Indeed the possibilities of so much food for so little money makes one dizzy. However let us hope we will never make the sad mistake of using quite so much of it at one meal.

Eggs are so unexpectedly cheap this spring, or at present, that it seems the time to include them in dinner menus. Omelettes which may be varied with lacings of any scraps of meat or leftover vegetables before folding, cheese fondue or cheese soufflé, combined with raw vegetables and greens is a sustaining meal. And at present there is an extra supply of tomato juice so that excellent fortifier can be added.

#### THE PRAYER OF ST. IGNATIUS

Teach us, good Lord, to serve Thee as Thou deservest, to give and not to count the cost, to fight and not to heed the wounds, to toil and not to seek for rest, to labour and not to ask for any reward, save that of knowing that we do Thy will, through Jesus Christ our Lord. Amen.



# One Hundred Years Ago

**Gaspé.** The Rev. Wm. Arnold of Gaspé Bay, who conceived the wish to be appointed to a mission in Van Dieman's Land (but remained in Gaspé till his death in 1857) was highly recommended by the Bishop, who desired him to remain. He is a strong Churchman, devoted, attending just value to the office of Divine Ordinances, rightly appreciating the usages of the church. (S.P.G. Letters, 27 Aug., 1844).

**Oxford Movement.** Inasmuch as the Rev. W. G. Ward, author of "The Ideal of a Christian Church Considered", has said therein "I know no single movement in the Church, except Arianism, which seems so wholly destitute of all claim on our sympathy, as the English Reformation . . .", the following proposition will be submitted to the Convocation of Oxford University: "That the said Wm. Geo. Ward . . . is hereby degraded from the degrees of B.A. and M.A."—The Berean, Quebec, Aug., 1844.

**Quebec High School.** Rev. E. J. Senkler, M.A. (Cambridge), Rector of the School advertised rates of tuition, names of staff and of the directors, in "The Berean", Aug., 1844. On Sundays, Mr. Senkler served Val Cartier, Stoneham LacBeauport, during the Rev. H. D. Sewell's absence in England. Mr. Sewell resigned his charge, Val Cartier, May, 1844. Mr. E. C. Parkin is prepared to go to Val Cartier in Oct. (S.P.G. Letters).

**Lachine C.E.** 14th Aug., 1844. The Bishop of Montreal returned to Lachine from Red River in the special canoe provided for the journey, having been absent since 16th May and having spent 18 days in that settlement. His visit has been of the most interesting description and it is with the highest possible satisfaction and deepest thankfulness that he is able to bear testimony to the labours of the church missionaries in that quarter. There are four churches, one is purely Indian, others composed of half-breeds, with some whites and a sprinkling of Indians. The Rev. Abraham Cowley, who was ordained priest, has proceeded to Manitoba Lake. The Rev. J. Macallum, who was ordained deacon and then priest, is in charge of the school. There remain still three clergymen at the Red River. A fifth clergyman, who is to be stationed at Cumberland, has probably arrived. The Bishop has had reason in every instance to acknowledge the marked attention and kind hospitality of the gentlemen at the H. B. Company's Posts to whom he carried a letter from the Governor, Sir Geo. Simpson. (—The Berean, a Weekly Church Paper published in Quebec).

**Expense of the Trip:** Account sent to the Bishop for canoes, wages, supplies, etc., by the Governor—£410. (The "Canot de maître" cost £33, and the wages of the crew £260).

**The Rose of the Wilderness.** The Poems written by the Bishop during the canoe trip begin with the above title. The first stanza reads:—

"What does thou here,  
fair Rose, on rocky shore,  
Opening thy pure and  
scented breast to blush  
In these rude wilds,  
where with eternal roar  
Of thundering Winnipeg  
the waters rush."

Trillium, Blood-root, Hare-bell, Lady's Slipper (le sabot de la Sainte Vierge), Columbine, Iris, Scarlet Lobelia, Morning-glory, Trumpet-lily, Water-lilies like small Peonies, were observed en route. ( . . Songs of the Wilderness . . )

**Bishop of Toronto's Letters.** August, 1844. The Governor General appointed Rev. Dominic Edw. Blake to Rectory of Thornhill, and Rev. Arthur Mortimer to Rector of Adelaide. Rev. Alex. Sanson to the second Rectory of York (York Mills). Letter to Rev. Ed. Huntingford, of Zorra, and to Rev. Henry C. Cooper, of McGillivray, London C.W., and to Rev. J. C. Usher, of Brantford, fixing dates for Confirmation. To Rev. James Mockridge, of Elora, who was educated at Cobourg, settling the extent of his mission. To John Ritchey thanking him for the trowel used in laying the foundation-stone of St. George's Church, Toronto. Rev. A. F. Atkinson, fixing date for laying cornerstone of St. George's Church, St. Catharines. To the Rev. S. Givens, of Deseronto Mohawk Church, fixing date for consecration of his church, 4th Aug., 1844 (Strachan papers).

**Vittoria, Charlotteville C.W.** The cornerstone of Christ Church was laid with masonic honours 17th June, 1844, by Col. Rapelje, the Rev. Geo. Salmon, Rev. F. Evans, of Simcoe, and Rev. J. C. Usher, of Brantford officiating.

**Appointments:** To Rectory of Cornwall, Rev. J. G. B. Lindsay. To the Rectory of Williamsburg, Rev. E. J. Boswell.

**Confirmation Tour.** C.W. Brantford, Aug. 29; Norwich, Aug. 30; Ingersoll, Aug. 31; Zorra, Sept. 1; Woodstock, Sept. 2; Blenheim, Sept. 4; Woolwich, Sept. 5; Stratford, Sept. 6.

**Darlington, C.W.** Rev. T. S. Kennedy reports the completion of St. John's Church and the gift of Communion Vessels from England. ("The Church", 2nd Aug., 1844).

**The Pastoral Visitation** of Bishop of Toronto was described in full in "The Church" 30th Aug., 1844.

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congregation remained kneeling in prayer. A largely attended Confirmation Service was held the following Sunday, July 9th, at which time fourteen candidates received the blessing of the church through the laying on of hands. This was a truly inspirational service and will live long in the memories of those privileged to take part in it. The Bishop gave helpful thoughts to all and urged the congregation to stand behind the newly confirmed by example of deed as well as word, a thought that struck home to some whose attendance is limited to special services. The Bishop had examined the candidates three days previously, a proceeding to be commended to others where the opportunity can be given, for the young people particularly, welcomed the chance to have the examination distinct from the service, and their "worries" in the background. The newly confirmed received their first communion at the 8 a.m. celebration on July 16th in company with a number of parents and friends.

### GLENDON

We were again favored with a visit from the Bishop on Sunday, July 16th, when he administered the Sacrament of Holy Communion. We are always glad to see our Bishop and appreciate the energy, earnestness and good humor he puts into his work. He had four services that Sunday and drove his own car over roads that were still rough from the recent heavy rains. This is enough to tax the strength of the stoutest body.

On holidays at Glendon have been Mrs. Leach's parents, Rev. Basil W. Saunders and Mrs. Saunders of Wilkie, Sask.

### ST. JOHN THE BAPTIST, RIFE

On Sunday, July 16th, we were again honored by a visit from our Bishop. The pews were well filled but had it not been for a heavy rain falling the night before there would have been a larger congregation. The roads were a sea of mud, but after Service they had dried somewhat.

Holy Communion was celebrated, and Hazel Grace, infant daughter of Mr. and Mrs. W. Hillman, was presented for baptism. Godparents were Mr. and Mrs. T. Hillman.

A small "bee" was held recently to put more cement and in the basement and instal the new furnace, but until a man from the foundry can assist the furnace itself can not be assembled.

Miss L. Camp of S.S. by Post has been the guest of Mrs. T. Charlton for a week.

The W.A. met at the home of Mrs. A. Ross on July 15th. There were ten members and three visitors present. Miss Camp addressed the meeting and plans are now made for religious instruction for the children. This will be given from 3.30 until 4 o'clock on Fridays during school. Mrs. T. Charlton and Mrs. Ross kindly promised to instruct.

The meeting of the W.A. for August will be held at the home of Mrs. T. Charlton.

We are glad to report the return of Dan Smith who suffered a major operation in the University Hospital.

## Rural Deanery of Pembina

### THE WABAMUN MISSION

REV. F. A. PEAKE

The July services in the Wabamun Mission were cancelled to enable members of the various congregations to attend the service at Camp Kapasiwin on July 23rd. Members of the 1st Wabamun Boy Scouts paraded to the service. On the previous day they had been examined for their Tenderfoot Badges by the Rev. L. A. C. Smith, until recently District Commissioner for Trail, B.C. On the Sunday afternoon they were invested by the S.M. assisted by Mr. Smith and the Arch-deacon of Honan.

We are glad to report that a Sunday School has been organized in Fallis under the direction of Mrs. Heath and hope that will meet with the wholehearted support and co-operation of the parents.

**Holy Matrimony**—Albert Frederick Wood to Erna Dising, in St. Aidan's Church, Rexboro, July 22nd.

### THE ONOWAY MISSION

REV. F. A. PEAKE

Plans are now under way for a Junior Camp to be held next month, as it was found that many of our younger children would be excluded by the higher age limits of the Diocesan Camps.

Services are now being held regularly at Alberta Beach on the second and fourth Sundays and we are glad to welcome visitors from other parishes.

We were happy to welcome Mr. L. S. Garnsworthy at Matins on July 30th, while the Vicar was away at Clondonald.

**Holy Baptism**—James Harry Mills, July 2nd, and John Thomas Mills, July 9th, both in Onoway Parish Church.

**Holy Matrimony**—Lyll Howard Norman to Mary Victoria Calder at the Cathedral, on July 12th.

### MAYERTHORPE

REV. F. W. BAKER

The July meeting of the St. Luke's W.A. was held at the home of Mrs. S. G. Martin, President of the branch. The meeting was well attended and matters of importance regarding church attendance and financial support were discussed by the Vicar. Material to be made up into articles for sale at the annual bazaar was distributed among members.



"Grandma" Keeley has returned to us after an absence of several months. It was good to see her in her usual place in church.

On Saturday evening last a most successful Tea was served by the W.A. The idea of an evening Tea was a new one—but the success of this venture gave promise of more of these. Our very sincere thanks to Mr. L. Crocket who so very kindly allowed us to use his large and well situated store for the Tea. What a pity more of our older Sunday School pupils are not attending church service during these summer months when Sunday School is closed.

### Rural Deanery of Wainwright

WAINWRIGHT  
REV. L. A. BRALANT

The summer months so far have been extremely busy ones, especially in Wainwright. Here, at the end of June a very happy social evening was spent entertaining soldiers and their wives in the Parish Hall. Judging by the enthusiastic comments afterwards we feel well rewarded for the work involved. It is a Christian duty to welcome these visitors not only into our homes, but into our church life. The W.A. excelled in the ample provision which they made on this occasion.

Once again the Little Helpers' Rally was held with a short service in the church when the missionary aspect of the work was emphasised. An enjoyable gathering in the hall afterwards was spent with the tots and their parents. Thanks are in order again to Mrs. Seabrook for all her devotion and love of this work. Our prayers also are for this servant of God in the period of anxiety for her son who has been wounded overseas.

The immediate post-school period is always one of treats and picnics. The Rector was able to take the J.W.A. 'en masse' to Clear Lake for a picnic. This was greatly enjoyed by all who went despite the hazards of the "road" and the storm coming home. Miss Dorothy Paverley is to be congratulated on a successful year under her leadership as two of our three members received prizes. The Sunday School had their picnic a little way from town this year, and all enjoyed themselves. It is a pity that we have so few children. Shirley Rutherford deserves special mention for a 100% attendance throughout the year. The Sunday School, like the Church, remains open all the year round. This is no time for the Christian Church to be slack in its efforts to hold the young, and we must encourage our children to worship God every week—not spasmodically. Let us beware lest the Christian Sunday become a day of selfish physical enjoyment. It is a priceless heritage given to us by God for the rest of mind and body and the worship of Himself.

At last the weeds outside the church have been cut! Many thanks to Mr. Tom LeVair for doing a great job. Some of our menfolk have started to prepare the Rectory for its long-awaited coat of

paint. At time of writing we still need more volunteers to apply the paint, as well as further donors to the paint fund.

We sympathize with many friends at Battle Heights in the epidemic of whooping cough that has swept the district. It was unfortunate that we had to cancel a service for this reason. This was the first one we have missed this year. We hope that the many children affected will soon be quite well again. Our sympathy is also extended to Mr. and Mrs. Ralph King in the complete destruction of their home by lightning on July 12th

The thought of the everlastingness of the Christian gospel has been much in mind this month. During the summer there is a tendency to slacken off. We know how dangerous such a policy would be in the military field. How much more so when the enemy of souls still "as a roaring lion, walketh about, seeking whom he may devour"? Let us, therefore, be vigilant, prayerful, and constant in our devotion to Christ and His Church and the eternal things for which it stands.

### HOLY TRINITY, TOFIELD

An extremely heavy downpour of rain prevented the Senior W.A. from holding their regular monthly meeting. However, this postponed meeting was held on July 27th at the home of Mrs. J. W. Robinson with five members and three visitors present. The usual devotionals, including the "Living Messenger" prayers in the June number (which were based upon a form of prayer issued by the Archbishop of Canterbury earlier in the war) which the members felt was very well-expressed, was followed by the Thankoffering Prayer, etc.

The Latin America talk was given by Mrs. Baptist.

Correspondence included a letter of thanks from Mrs. H. Wilson, Diocesan Dorcas Secretary, for the lovely mitts sent in by the Deanery W.A. also a letter of appreciation from the Synod for paying our Apportionment in full, and one from Mrs. E. Roberts, Diocesan Thankoffering Secretary, thanking us for forwarding the U.T.O. money which was a little increase despite the fact we had lost some members. Rally cards were also received from Mrs. Fishbourne, Diocesan Little Helpers' Secretary and we hope to arrange for this in the near future. W.A. members have been busy knitting and sewing this summer for Social Service, and there is still some material on hand. Various bales of clothing have been sent to Edmonton throughout the year—a fuller report will be given next month.

We are sorry to report that Mrs. Tofield had the misfortune to break a bone in her wrist recently and has been confined to bed. We trust she will make a speedy recovery. The W.A. sent fruit to her with best wishes for her recovery.

Old-timers and friends of the Leversedge family were grieved to hear of the death of Mrs. Leversedge at Vermilion. Our deepest sympathy is extended to Ven. W. Leversedge and family.

Sunday School is being held regularly. Although some of our regular scholars have been visiting at the lakes and elsewhere we have had



visitors attending throughout the summer months from other points.

**Church Services**—Sunday, July 30th, Evensong, 7.30 p.m., Rev. A. E. W. Godwin; Sunday, August 13th, Holy Communion, 11 a.m., Venerable S. F. Tackaberry; Sunday, August 27th, Evensong, 7.30 p.m., Rev. A. E. W. Godwin.

### ST. MARY'S, EDGERTON

Since our last report in June, we have had another visit from our Bishop, who came for a special congregational meeting in connection with the Revolving Rectory Fund.

Prior to his visit, a vestry meeting—at which some W.A. members were also present—was held to discuss our Rectory problems, and after weighing all the pros and cons, it was unanimously agreed to take advantage of the Revolving Fund, and build, rather than attempt re-modelling of the present building, which would probably prove to be unsatisfactory and therefore more costly in the end.

The Bishop was accompanied by Mr. H. Storey, the Diocesan architect, and a fair representation of the parish gathered to hear the proposals, and suggestions, offered by both gentlemen. If possible, the old rectory is to be sold, and the balance of the money raised by subscription, etc. The Senior W.A. are already hard at work conducting a bi-weekly "lunch-stand", which, to date, has proved successful.

On Sunday the 16th of July, we were very pleased to have our former Rector officiate at the Service of Holy Communion. He was assisted by the Rural Dean. As Captain Court is now stationed at Wainwright, we hope that he will be able to conduct more services for us, before he is moved again. At the conclusion of the service on the 16th, Captain Court presented Sunday School Diplomas to many gratified pupils. He congratulated both pupils and teachers, upon the excellent results obtained, and also gave high praise to the Junior W.A. for winning the Diocesan Junior W.A. banner. At the same time he urged upon them the importance of continuing the same high standard of work.

The Senior W.A. are still holding their weekly period of Prayer and Meditation in the church, although the holiday season has of necessity curtailed the attendance.

Work on the church grounds is still going forward, and one or two of the men in the congregation have been spending their evenings laying a cement sidewalk along the entire length of the church lots, also, a pathway from the sidewalk to the porch door. We extend hearty thanks to these hard working volunteers.

## Rural Deanery of Wetaskiwin

### CAMROSE

REV. A. WALLIS

On 27th June the Deanery W.A. met at Wetaskiwin. We were glad to go, and it was interesting, friendly and bracing. We especially enjoyed the beautiful singing by the Choir during the Choral Communion Service, "... so longeth my soul after Thee, O God."

The various talks from members of the Diocesan Board made us think hard; may our thoughts make us resolute.

It was nice to have the United Church Minister and his wife with us for lunch.

"Thank you" to the Ponoka ladies for a lovely tea.

Mrs. Veal's Group went into the country for their final meeting of the season. It was a beautiful day, and we thoroughly enjoyed the picnic tea provided by Mrs. Tanner.

July 2nd, prize giving at Sunday School, and a crowd of glowing children.

This is the vacation season. Part of a Prayer found in a Sunday School paper says this: "May the joy of Thy sunshine, and the steadfast strength of Thy everlasting hills teach us the deep secrets of Thy peace. Calm our fretful spirits. Deepen the current of our lives. Renew in us faith and courage, physical strength and spiritual vision, that we may know ourselves to be safely held in Thy strong hands. Help us to reach the restless hearts of men. . . . for Jesus sake. Amen."

We are enjoying having Mr. Baker take the services while our Rector is away.

"Suffer the little children to come unto Me."

**Baptism**—Jonathan James Toule on the 2nd July.

**Marriage**—Kenneth Ingolf Randen to Margaret Ethella Mary McEwen on the 30th June.

### ST. MARY'S, PONOKA

REV. W. T. ELKIN

The annual picnic marked the closing of the Sunday School year. Over fifty children with their mothers and teachers gathered at the Justin farm. A full afternoon of sports had been arranged by the teachers. After which, much time was spent around the lunch table to the great joy of



the younger members of the group. A special "thank you" to the car owners who furnished the transportation, to Mr. Harris for the weiners and to Mrs. Justin for the ice cream and the picnic spot.

Confirmation Sunday, June 25th, found our church and parish hall filled with relatives and friends of the candidates. Bishop Barfoot gave a very interesting sermon which was followed by the presentation of the candidates by the Rector. Those who were blessed by the "laying on of hands" were Bertie Dewhirst, Donald MacLeod, Jean Gordon, Joan Healing and Marjorie Stretch.

Many of the W.A. members journeyed to Wetaskiwin to the Deanery Meeting where the Ponoka W.A. acted as hostesses.

Some of the Vestrymen are very busy adding a few finishing touches to the repair work on the church and hall, while others are having a busy time clipping the hedges and tidying the yard.

Holiday time for the Rector, the Sunday School teachers and pupils and for this reporter. So look for our news again in the October issue.

## STORY OF THE STOLEN CHURCH

(Extract from "Tales of the Kootenays," by Fred J. Smyth.)

We have read of men stealing all kinds of things from little apples to crown jewels; of all kinds of highwaymen and footpads, but this is probably the first and only case in history of a man stealing a church—an entire church, even to the Bible, books and bell. And this is how it happened:

When the Canadian Pacific Railway had been completed through the Selkirk Mountains the little town of Donald was to it what Revelstoke is now—its mountain divisional headquarters. When in 1887 it first donned this dignity it beamed also government, business, social and religious centre for all British Columbia interior east of Kamloops. By 1887, Rev. Henry Irwin (lovably called "Father Pat" all over B.C. for his racial wit and spiritual energy) the Anglican Main Line Missionary, had secured the erection at Donald, of the very first church of any denomination in this hitherto churchless wilderness.

When the good Baroness Burdett-Coutts sent it a beautiful 600 pound silver-toned bell, when the Theological College, Lichfield, England, sent it a beautifully bound Bible, and when Bishop Sillitoe of the Diocese of New Westminster, consecrated it on February 24th, 1889, Donald, by the envious, was considered to have attained a state of grace of which it should be justly proud. Revelstoke was particularly jealous, for there the Anglicans were sharing turn-about the use for services of the improvised first little school house.

Came a day when, just ten years later, when location, utility and commercial development required the Canadian Pacific Railway to make Revelstoke what Donald had been. Every facility was freely given to railway employees to remove not only their homes and household goods to Revelstoke, but even their Odd Fellows (Selkirk) Hall came over knocked down. The church was

to have come also—St. Peter's, Revelstoke, which had grown apace, requiring it as a chancel. But it didn't come! When the Synod of New Westminster heard of the wholesale removal of Donald to Revelstoke, it having then jurisdiction over the Kootenay's, and knowing Revelstoke's wants, presented Revelstoke with the Donald church, saying, in nicer words, "Go and get it." But when Revelstoke looked for it, it wasn't to be found. Finally it was located at Windermere, and for good churchmen, pretty sharp letters were written requiring the return of the church.

Windermere churchmen couldn't apparently read or write—or wouldn't. Then the Synod took a hand at writing, demanding at least, the return of the church to Donald. This too, was "filed" and after Dean Paget of Revelstoke had built St. Peter's its present chancel at his own expense, the whole matter was dropped and the thief forgiven. You will forgive him too, on hearing his story.

He was one Rufus Kimpton, a prosperous Donald merchant, a devoted admirer of "Father Pat", and a zealous churchman. His wife was even more so. When the Donald demolition order came, Mr. Kimpton decided to move to Windermere, with which he had heavy business associations. As one by one the buildings were pulled down, the pioneer church was left alone in Donald to mark its departed glory. Together Mr. and Mrs. Kimpton tearfully looked at it, and with one thought both said, "Where we go, thou goest." Asking leave of no one without ecclesiastical authority, and hating to go and leave it standing, Mr. Kimpton had it carefully pulled down and the railroad moved it to Golden. From there he had it moved by barge and steamer 100 miles up river to Windermere, where he was waiting to re-erect it.

While it waited at Golden for the special barge transportation, some respectable churchmen, Anglicans, came in the night, like Nicodemus, and stole the sweet-toned bell. When the "stolen" church arrived at Windermere, the Baroness' bell was the only thing missing.

The theft was easily traced to Golden churchmen, and letters just as strong as these from Revelstoke to Windermere about the church were passed between Windermere and Golden about the bell.

Golden churchmen could, however, read and write and even know a lot of psychology. They said as the bell had, in the first place been stolen by Windermere, it had no legal right to it, and further argument leading to the bigger matter at issue, it remained content with its church, and the twice-stolen bell still calls good Anglicans to prayer at Golden.

The register of that little Donald church, now at Windermere is a living record of the energy of dear "Father Pat" who duplicated on the Crow the great mission work he inaugurated on the C.P.R. Main Line in "construction" time. But his best monument is that little stolen church at Windermere, and its register of his earliest labors in British Columbia. It shows services held by him at, beside Donald, Golden, Field, Beaver, Revelstoke, Vernon, the Okanagan, the Boundary, Windermere, Canal Flat and even Bonners Ferry, Idaho.

Rufus Kimpton passed away at his home at Windermere on June 2nd, 1934, at the age of 74 years. It is rather a peculiar quirk of circumstances, or call it what you will, that he was buried from the church with which he had such an intimate connection while living.



# Clergy List

## Bishop:

THE RT. REV. WALTER FOSTER BARFOOT, M.A., D.D.  
See House 10416 131st Street, Edmonton

Name	Address
The Ven. S. F. Tackaberry, M.A., D.D., Secretary-Treasurer.....	11717 93rd St.

### RURAL DEANERY OF EDMONTON:

#### All Saints'

Rev. Canon A. McD. Trendell.....	10523 99th Ave.
Rev. W. W. Buxton.....	10014 102a Ave.

#### Holy Trinity

The Rev. W. M. Nainby.....	8319 101st St.
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#### Christ Church

Rev. E. S. Ottley.....	12110 102nd Ave.
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#### St. Faith's

Rev. L. M. Watts.....	11446 93rd St.
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#### St. Stephen's

Canon J. C. Matthews.....	9537 109th Ave.
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#### St. Peter's and Good Shepherd

Rev. R. S. Faulks.....	12209 111th Ave.
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#### St. Paul's

St. Paul's.....	Rev. R. S. Faulks
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#### St. Mary's and St. Mark's

Rev. A. Elliott.....	11230 66th St.
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#### St. Luke's and St. John's

Canon W. H. Hatfield.....	9014 85th Ave.
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### Fort Saskatchewan

### RURAL DEANERY OF VERMILION:

The Ven. W. Leversedge, Rural Dean, Vermilion.	
Mr. O. R. Hunt .....	Frog Lake
Mr. L. Garnsworthy .....	Clandonald, Kitscoty.
Rev. S. J. Bell.....	{ Manville Vegreville.

## Name

## Address

### RURAL DEANERY OF WETASKIWIN

Rev. A. Wallis .....	Camrose.
Rev. W. Elkin .....	{ Wetaskiwin, Ponoka, Leduc, Millet.
Rev. Vincent Cole.....	{ Hardisty. Sedgewick.

### RURAL DEANERY OF PEMBINA:

Rev. T. C. B. Boon.....	Jasper
Rev. W. deV. A. Hunt.....	Edson.
Rev. J. Low.....	Barrhead and Westlock.
Rev. F. Baker.....	Mayerthorpe
Rev. T. Teape.....	Cadomin
Rev. F. A. Peake.....	{ Onoway Wabamun

### RURAL DEANERY OF WAINWRIGHT:

	Viking, Tofield, Edgerton.
Rev. L. A. Bralant.....	Wainwright.

## On Active Service

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Rev. C. Storey
Rev. C. Clarke
Rev. N. J. Godkin
Rev. C. E. F. Wolff
Rev. S. G. West
Rev. J. Dicker
Rev. A. A. Court

### Itinerating Pries:

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